



Christian Commitment and Excellence in Learning

OT 501

Introduction to the Old Testament I*

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June 21 – 25, 2010

9:00am – 5:00pm

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http://acad.erskine.edu/facultyweb/schwab/sb_01_old_testament_1.htm

I. Course Description: This course surveys the history and literature of Israel to the end of the united kingdom. In dealing with Israelite economic, social, political, cultural, and religious life, the Old Testament is illumined by studies in archaeology, geography, and ancient Near Eastern texts. Introductory issues such as canon, historical-critical approaches, and the authority of the Old Testament are also treated. *Required. 3 hours.*

II. Course Goals

A. General Mission of Erskine Seminary

The mission of Erskine Theological Seminary is to “educate persons for ministry in the Christian Church.” To achieve this mission, the ability to understand the Bible in various contexts must be taught. These contexts include the Bible’s ancient Near Eastern cultural setting, the immediate context of the literary unit in question, the context of the book of the Bible at issue or the OT as a whole, its canonical context admitting the light of the NT that points to Christ, and the context of the whole counsel of God that includes the implications of the Word today. This course will seek to raise the students’ awareness of how to read the OT in these various contexts.

* Note: A colorful syllabus cover can be downloaded from my website. This is worth 1% of extra credit; 2% if printed on photo-quality paper. The cover is NOT the webpage picture. Right-click on the link that says “Syllabus Cover,” download (Save Target As), then print from Microsoft Paint or some such program. *Make sure the whole image prints on one page.*

B. Goals of this Course

1. This course will expose the student to the history and geography of the OT. Many of the names and places should become clear, and the timeline of events should crystallize the student's understanding of the progress of redemption. Along the way, insights from comparative studies will be discovered.
2. At appropriate points in the study of the material, the questions that generations of modern scholars have asked of the text will be raised and their answers supplied and critiqued. The strengths and weaknesses of these approaches will be considered, including the "grammatical-historical" method of interpretation.
3. The student will gain adeptness at relating the OT revelation to its fulfillment in Christ's person and work. How the NT influences our reading of the Old is an important consideration in this course. The "grammatical-historical" method is not the all-in-all of interpretation. The centrality of the gospel and the culmination of all the OT motifs and themes in Jesus will be discussed.
4. Finally, the importance of the OT in the formation of our contemporary theology, character, and wisdom will be placed before the student.

C. By the end of the course, the student should be able to:

1. Identify the major geographical features and national entities of the ancient Near East over the course of Israel's history to the end of the united kingdom.
2. Outline the major events of Israel's history to the same.
3. Describe various critical approaches to the OT, their results and the reigning paradigms for present-day study of the Hebrew Bible.
4. Describe the contents and theology of each book from Genesis to 1 Kings.
5. Reflect meaningfully upon the biblical theology of one OT book.

III. Required Reading

A. Course Textbooks

1. LaSor, Hubbard, and Bush. *Old Testament Survey*. Grand Rapids: Eerdmans, 1996.
2. May, Herbert G. *Oxford Bible Atlas*. 3rd ed. Oxford: Oxford University Press, 1984.

B. Waltke, Bruce. "Date of the Conquest." *WTJ* 52.2 (1990): 181 – 200. The article will be posted on the web site.

C. Schwab, George. "Leviticus," in *The Dictionary of Biblical Imagery*. Downers Grove: IVP, 1998. The article will be posted on the web site.

D. The Bible

1. The student is required to reread the selected portions of the Bible
2. Previous readings of the selected material are not sufficient to meet this requirement

IV. Exams and Assignments

A. Exams 55% total

1. The Four open-book exams will cover material presented in class or assigned to be read up to the exam date.
2. The first exam is worth 10% and the others 15%. They are not cumulative.

B. Reflection Paper 20%

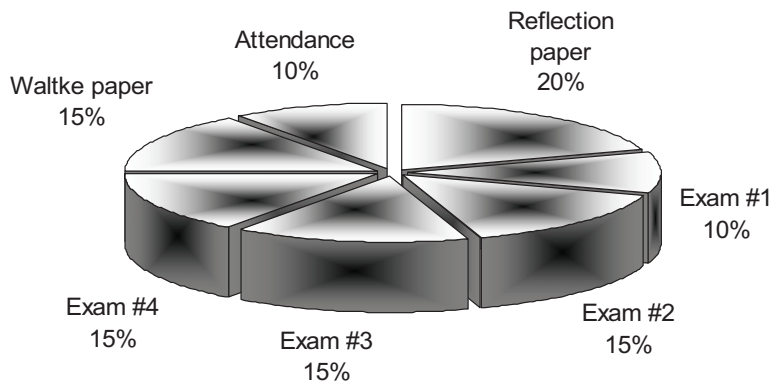
1. There is a Reflection Paper due later in the summer.
2. The student will lose one percentage point for each day it is late.

C. Waltke Response Paper 15%—*this will not be accepted late.*

D. Class Attendance and Participation 10%

1. 10% of your grade will be class participation, attendance, and punctuality with handouts
2. You will be held responsible for all material presented in class.
3. The student should drop the course if a day is missed.

Requirements



V. Grading

A. The seminary's grading policy is as follows.

Grade	Value	GPA	Grade	Value	GPA
A	95-100	4.0	C-	78-79	1.7
A-	93-94	3.7	D+	76-77	1.3
B+	91-92	3.3	D	72-75	1.0
B	88-90	3.0	D-	70-71	0.7
B-	86-87	2.7	F	0-69	0.0
C+	84-85	2.3	I	Incomplete	
C	80-83	2.0			

B. Exams and assignments might be returned with a grade of “E.” This indicates a failing grade that is borderline with passing.

C. The actual assignment of a letter grade will take into consideration the performance of the class as a whole (i.e. you will be graded on a curve).

D. E-mailed assignments will be graded, but I will not print them. Therefore, no comments or feedback will be given, so it is no fair complaining about your grade if you e-mail it. ***Please put your name, the course, and the assignment in the subject line.***

E. To tape a lecture the student must acquire my signature on the proper form. Before I sign it, please write this out on the form, *“I agree that the recordings are for me alone. I will not make them available to church courts, e-mail them, or give them away. I will give them upon request to Dr. Schwab for copies.”*

VI. Seminary Policies

A. **Incompletes:** The grade of ‘Incomplete’ can be assigned as a final grade only when two conditions are met: 1) the student has completed the majority of the requirements for the course; 2) the student has been providentially hindered from completing the remaining requirements for the course. A student who wishes to request an incomplete should normally complete an incomplete form well before the semester’s end and ask the professor to grant the request. An ‘Incomplete’ will automatically become an ‘F’ unless requirements are fulfilled by the expiration date.

B. **Withdrawals:** Once you have completed, signed, and submitted your registration to the Registrar for this class, it is a binding contract, and your billing will be based on this registration. If you decide not to take this class, a “drop/add” form must be completed, including securing the appropriate signatures. Failure to properly withdraw from the class will result in receiving a grade of “F” for the course and full tuition charges will apply. Erskine will make no exceptions to this policy.

C. **Writing:** The style guide adopted by the seminary is that of Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. The seminary encourages making use of inclusive language. It is the mark of a good communicator to build bridges rather than barriers; therefore, such language should be used in all written work and oral presentations. The Seminary Catalog stands as an example of recommended usage.

D. **Attendance:** the student is required to attend all classes. If the student misses any class time, an F will automatically be assigned. Sleeping in class = an absence.

E. **Language about God and Humanity.** Although God transcends the distinction between male and female, the Bible and the Church’s historic creeds refer to Him with masculine language. The Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing “humanity” rather than “man” or “people” rather than “men”).

F. **Conduct in Theological Discussions:** There are no favorites at Erskine. Publicly rejecting this ethos with the result of making fellow students feel unwelcome will be considered unethical behavior, and is grounds for course failure on the level of cheating and plagiarism. Please see the Community Life Statement in the Catalog for more information.

G. **Plagiarism.** This course does not include a research paper. You should not have to reference anything outside of the Bible. Do your own work, say things in your own words. Any deviation from this should conform to the catalog's plagiarism policy.

H. **Office hours:** I do not keep regular office hours in the summer. You can always reach me by email.

I. **Required Textbooks** Students are expected to secure their own copies of all required textbooks. Try <http://www.erskineseminary.org/bookstore.html>. There you will find links to familiar vendors and can compare prices and place orders. The Erskine Campus Bookstore also carries a limited number of copies of every required text.

VII. Course Schedule

Date	Topic	Assignments Due
to be done before class		<i>Read:</i> <i>Genesis through 1 Kings 11</i> Atlas, pp. 9 – 31, 48 – 53, 58 – 65; 80 – 81 L,H&B chapters 1 – 7
Monday 6/21	Imaging God	The first day of class you should already have read what is listed above.
Tuesday 6/22	Genesis Scrolls	Exam #1 (open book) <i>Come to class prepared to discuss:</i> Leviticus essay
Wednesday 6/23	The New Humanity	Waltke Response Paper Due <i>Read and do paper:</i> Waltke, pp. 181 – 200
Thursday 6/24	The Covenant	Exam #2 (open book) <i>Come to class prepared to discuss:</i> L,H&B chapters 8 – 9
Friday 6/25	Kings and Kingdom	Exam #3 (open book) <i>Come to class prepared to discuss:</i> L,H&B chapters 10 – 12
July 2 nd		Exam #4 (open book) to be posted on the web site
July 30		Reflection paper due

VIII. History Chart

Year BC	Egypt		Palestine/Mesopotamia				
3100-2900	Early Dynastic Period	First Dynasty	Early Bronze II		Third Millennium		
2900-2750		Second					
2750-2675	Old Kingdom	Third	Early Bronze III				
2675-2565		Fourth					
2565-2423		Fifth					
2423-2250		Sixth					
2250-2213	First Intermediate Period	7 th -8 th	EB IV/ Middle Bronze I				
2213-2025		9 th -10 th					
2025-1979	Middle Kingdom	11 th	MB IIA				
1979-1801		Twelfth					
1801-1627(?)		13 th	Middle Bronze IIB-C	Patriarchal Age	Second Millennium		
1627-1606(?)		14 th					
1648-1540		15 th					
1650-1539(?)		16 th					
1650-1539	Second Intermediate Period	17 th					
1539-1295		New Kingdom	18 th			Late Bronze	Exodus and Settlement
1295-1185			19 th				
1185-1070		20 th	Iron IA IB			United Monarchy	
1070-945		Third Intermediate Period					21 st

IX. Waltke Response Paper Description

See issue 52, number 2, of the *Westminster Theological Journal*, from 1990. Read through Waltke's careful description of the different models that have been used to argue for various dates of the Conquest. What strengths or weaknesses does Waltke see in them? What theory does he prefer? Write a 2 – 4 page summary of his article, listing the models and answering these questions.

X. Reflection Paper Description

Pick a portion of an Old Testament book. Write a 4 – 6 page paper describing the following:

1. What is the text chosen?
2. What function does your selected text serve in its book?
3. What does the text teach about God?
4. How does the text point to Christ?
5. To what does the text call Christians today?

What 4 – 6 pages means

1. The length of your paper does *not* count the following material:
 - a. Any quotations, from the Bible or from your readings
 - b. Footnotes or endnotes
 - c. Bibliography, cover pages, or outlines
 - d. Blank spaces, including the blank space after your last period on the last page of content.
2. You must adhere to the following:
 - a. One inch margins all around
 - b. 12 point typeface
 - c. Double spacing
3. What I will do when you turn in your paper
 - a. I will take a ruler to it and measure the amount of actual content
 - b. If it is short, you will be *severely* penalized in your grade, and probably will be given an F.
 - c. You will *not* be given the opportunity to make up for the lack of content.
4. 4 – 6 pages of *content* means content original to you
 - a. *Say things in your own words*
 - b. Every year I catch students plagiarizing by typing what they have read straight out of a commentary. *It is obvious when the student uses language that is more sophisticated than the level at which the student is able to converse.*

XI. Supplemental Readings For Further Study

Alter, Robert. *The Art of Biblical Narrative*. NY: Basic Books, 1981.

Anderson, A. A. *2 Samuel*. Word Biblical Commentary Vol 11. Dallas: Word Books, 1989.

Baldwin, Joyce G. *1 and 2 Samuel*. Downer’s Grove: IVP, 1988.

Barker, William and Robert Godfrey. *Theonomy: A Reformed Critique*. Grand Rapids: Academie, 1990.

Davies, Douglas. “An Interpretation of Sacrifice in Leviticus,” *ZAW* 89 (1977): 387-399.

Davis, John J. *Moses and the Gods of Egypt*. Grand Rapids: Baker, 1986.

Douglas, Mary. *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*. London: Routledge and Kegan Paul, 1966.

Ellis, Carl. *Beyond Liberation*, IVP, 1983.

Exum, Cheryl J. “‘You Shall Let Every Daughter Live’: A Study of Exodus 1.8-2.10,” *Semeia* 28 [1993] 63-82.

-----, “Second Thoughts About Secondary Characters: Women in Exodus 1.8-2.10,” *A Feminist Companion to Exodus to Deuteronomy* (A. Brenner ed.; The Feminist Companion to the Bible 6; Sheffield: SAP, 1994) 75-87.

Hurley, James. *Man and Woman in Biblical Perspective*. Grand Rapids: Zondervan, 1981.

Kline, Meredith. *Images of the Spirit*, 1986.

-----, *Kingdom Prologue*, 1993.

-----, *The Structure of Biblical Authority*.

Kroeger, Richard and Catherine. *I Suffer not a Woman*.

Mullen, E. Theodore Jr. *The Assembly of the Gods*. Harvard Semitic Monographs 24. Scholars Press, 1980.

Poythress, Vern. *The Shadow of Christ in the Law of Moses*. Phillipsburg, NJ: P&R, 1991.

Schwab, George. “Books of Samuel,” in *The Dictionary of Biblical Imagery*. Downers Grove: IVP, 1998.

Speiser. *Genesis*. The Anchor Bible. NY: Doubleday, 1964.

Trible, Phyllis. *God and the Rhetoric of Sexuality*. Philadelphia: Fortress, 1978.

Wenham, Gordon J. *The Book of Leviticus*. Grand Rapids: Eerdmanns, 1979.

XII. Calculate the age of the Earth

Take the genealogies of Genesis 5:1-32, beginning with Adam, and Genesis 11:10-26, ending with Abraham (called Abram). Assume that Abraham was born about 4000 years ago; say in the year 2000 BC. If you prefer, you can work backwards, like this:

Abraham		Gen 11:26	born 2000 BC
Terah	fathered Abraham at age 70	Gen 11:26	born 2000+70=2070 BC
Nahor	fathered Terah at age 29	Gen 11:24	born 2070+29=2099 BC

... until you get to Adam. What year did you come up with? Or, you could start at the beginning, with Adam, like this:

Adam	fathered Seth at age 130	Gen 5:3	Earth: 130 years
Seth	fathered Enosh at age 105	Gen 5:6	Earth: 130+105=235 years
Enosh	fathered Kenan at age 90	Gen 5:9	Earth: 235+ 90 =325 years

... until you get to Abraham (Abram). Then add 4000 years. What age did you come up with?

Introduction to the Old Testament I

I. Primeval History

A. Creation

1. The Glory-Presence of God
2. The Spirit hovering like the Glory-Cloud
3. The Heavenly Temple as Paradigm for the Cosmos
4. The Framework Hypothesis
5. Marriage—two views
 - a) Phyllis Tribble *God and the Rhetoric of Sexuality*
 - b) James Hurley *Man and Woman in Biblical Perspective*
6. The Image of God
 - a) The term “image”
 - b) God created mankind to be a living Temple, a living likeness to the heavenly Temple; Humanity is created in the image and likeness of the Glory-Cloud, the Spirit, the Heavenly Court
 - c) The “Image of God” and a “Son of God” are twin concepts
 - d) To a Christian, the Image of God is a verb
 - e) Kingship, ordering the world
 - f) All of the spheres of life which are studied in schools today were present in embryonic fashion in the garden of Eden
7. Eden
 - a) A cloud-covered mountain, with a Glory-covering, the earthly replica of the heavenly dwelling
 - b) East represents life (Temple in east, tombs in west)
 - c) The Tree of Judgment
 - d) When mankind lost Eden, he lost “heaven”
8. The Sabbath
 - a) Enthronement
 - b) The image of humanity participating in God’s Sabbath Rest
 - c) The Sabbath of creation week, like the tree of life, points to a new and future state of blessedness

B. The Fall

Subtle {Urf([1rUm

Naked {ory"([Er4m

C. Antediluvian History—the seed of the woman and the seed of the serpent, Gen 4 – 6

1. The Cultural Mandate and Genesis 4
2. Genesis 5—the most important product of culture
 - a) How to Read Genesis 5
 - b) Christ
 - c) Contrast with Genesis Four

- d) The issue of historical time
- e) In its canonical context
- f) In the light of general revelation
- g) Stylized history

Meredith Kline, “Genesis 5 is not so much the history of the Sethites *per se* as it is the history of the covenant institution”

3. Universal Corruption—Genesis 6:1 – 8

D. The Flood

- 1. Seven-fold structure
- 2. Excursus: Literary Criticism
- 3. The Ark as the Cosmic House of God
 - a) Symbol of the consummated kingdom of God that has passed through the waters of judgment
 - b) The Ark is modeled on the cosmos
 - c) The Ark is the kingdom of God, wherein life is found, populated by a humanity that had been delivered from judgment
- 4. A Renewed Covenant
- 5. Oracle of Kingdom Judgment

E. The Tower of Babel

F. Command, Rebellion, Judgment, Mitigation (Mercy): These four elements appear several times in Gen 1 – 11

II. The Patriarchal Narratives

A. The Function of Genesis 12 – 50

B. Abraham

- 1. Setting
- 2. Abraham
 - a) Called to leave his father’s house 12:1
 - b) 12:2 – 3 God’s promise to Abraham “all peoples blessed through you”
 - c) Abraham’s faith
 - d) God’s covenant
 - e) Abraham had a son by Hagar
 - f) Sign of Circumcision
 - g) Sodom and Gomorrah Gen 18 – 19
 - h) Sent Hagar away
 - i) Abraham tested Gen 22

C. Excursus: Source criticism

1. Multiple stories in Genesis and the Documentary Hypothesis

- a) Gen 1 and 2
- b) Gen 12 and 20

	Genesis 12:10-20	Genesis 20:11-18
The Occasion	Abraham sojourned	Abraham sojourned
Abraham's Fear	"They will kill me for you"	
The Lie	"Say you are my sister"	"She is my sister"
The Taking	The king took her	The king took her
The Reward	Abraham rewarded	
Divine Intervention	God afflicted them	God warned the king
The Complaint	"Why did you lie to me?"	"Why did you lie to me?"
The Lie		"They will kill me for you"
The Reward		Abraham rewarded
Divine Intervention	Abraham sent away	God had afflicted them

- A. God's Promise and Call (12:1-9)
- B. Deliverance from Egypt (12:10-20)
- C. Lot settles in Sodom (ch. 13)
- D. Abraham intercedes for Sodom (ch. 14)
- E. God's covenant ratified (ch. 15)
- F. Hagar and Ishmael rejected (ch. 16)
- E. God's covenant confirmed (ch. 17)
- D. Abraham intercedes for Sodom (ch. 18)
- C. Lot rescued from Sodom (ch. 19)
- B. Deliverance from Philistia (ch. 20)
- A. God's Promise and Call through Isaac, not Ishmael (ch. 21-22)

- D. Isaac
- E. Jacob / Israel
- F. God's Sovereignty in Election

III. Deliverance from Egypt

- A. Major divisions of book
- B. Themes in Exodus
- C. Links Back to Patriarchal History (Gen 12 – 50): Continuing a “Covenantal History”
- D. Links Back to Story of Creation (Genesis 1): The Story of the New Humanity
- E. Enmity: Pharaoh as a “Satan figure”
- F. The great king thwarted by women: so who’s really in charge here?
- G. Defeat of God’s Enemies
- H. God’s faithfulness to his covenant promise to bring them out
- I. Spiritual Warfare and Jesus Christ
- J. The revelation of God’s name, Yahweh (Ex 3:13 – 15)
 - 1. Context of the passage

ηΠ[εψ:η·ε) ρ-εΞΑ) η^εψ:η·ε), “I am that I am,” 1st person, “has sent me to you”

ηωηψ, “Yahweh,” “He is,” or “he causes to be,” 3rd person, “has sent me to you”

root ηψη, “to be”

- 2. Problem
- 3. What is the significance of the name Yahweh?
- 4. How Yahweh reveals his name
- 5. Jesus’ ministry
- 6. They didn’t *know* his name

K. God, the warrior (Ex 15:3)

- 1. God is fighting Pharaoh for the Israelites (7 – 15)
- 2. Plagues were directed at Egyptian deities
- 3. God the Warrior at the Crossing of the Red Sea

L. Deliverance theology

IV. The Giving of the Law Exodus 15:22-40:38

- A. Covenant at Sinai 19:1-24:18
- B. Instructions for tabernacle and cultus 25:1 – 31:18
 - 1. The earthly tabernacle and temple were made according to the pattern of the Heavenly Temple, the Glory-Spirit
 - 2. The architecture of the tabernacle—what was the pattern?
 - 3. Aaron’s robes
 - 4. Glory-Investiture in the New Testament
- C. Breach and renewal of covenant 32:1-34:35
- D. Building of tabernacle 35:1-40:38

V. Leviticus

A. Introduction

B. God's Presence

1. The tabernacle as a symbol of God's dwelling with Israel
2. The Tabernacle as a symbol of God's dwelling in heaven
3. The tabernacle points to the final dwelling of God with man in the New Heavens & new earth. New Jerusalem's shape as an exact square suggests that it is the fulfillment of the Most Holy Place in the tabernacle
4. The tabernacle requires holiness
5. God's Sacred Presence among the Israelites meant that they had to be a Holy People

C. What is Holiness?

D. The Holiness Code/Purity Laws (Lev 11 for example)

1. The Approach of Mary Douglas in *Purity and Danger*
2. Why are these things done away with in the New Testament?

E. Sacrifice

F. The Priesthood

G. Just as there is no forgiveness of sins without the shedding of blood, so also there is no sacrifice in Leviticus without fire.

VI. The Wilderness Wandering

A. Mustering the Troops

1. Organization of the camp
2. Israel on the March: going to War
3. God, His Divine Presence, goes before them, as they march toward the Promised Land to conquer it, bringing God's judgment upon Canaan, a harbinger of the end of the world
4. BUT—the program had setbacks due to the lack of faith of the people

B. Paradigm for the Christian age Numbers 11-25

VII. The Book of Deuteronomy

A. The Form of Biblical Authority—Hittite Suzerain Treaty

1. Suzerain—lord, master, overlord
2. These treaties provided the formal basis of the Hittite empire. They spelled out the relationship between the Hittite state & its vassals. The king offered to support the people in exchange for their support.
3. A Hittite suzerainty treaty is a covenant between two unequal parties. Thus this is a good model for God's covenant with men & women.
4. Hittite *kudurru* tablets have been discovered that record suzerainty (vassal) treaties that were written according to a convention, and included the six elements

5. The six elements in a Hittite suzerainty treaty (These elements appear in biblical covenants, but not necessarily in the formal order and not all appear in every covenant)
 6. Here we have, very early in antiquity, the concept of “canon”
 7. The book of Deuteronomy
 8. Exegesis of the Ten Commandments
 9. Implications of reading Deuteronomy as a Suzerain Treaty
- B. Christian Responses to the Law
1. Dispensational
 2. Reformed
 3. Theonomist
- C. What about the judicial laws? Should they continue in force today?
- VIII. The Conquest of Canaan
- A. Review of Waltke
- B. The theology of Joshua: Biblical-Theological reading of 6:15-19
1. Introduction
 2. Joshua
 3. Devoted to Yahweh
 4. Shout!
 5. Joshua said only Rahab shall live
 6. For Yahweh has given you the city
 7. Holy to Yahweh
- C. Joshua 24
- IX. The Judges
- A. Deuteronomistic History
1. Judges is a sermon from Deuteronomy
 2. A Deuteronomistic perspective permeates each section, giving the book unity
 - a) Command to drive out the native inhabitants
 - b) Destroy the places of worship of the Canaanites
 - c) Teach the children
 - d) Disobedience brought Yahweh’s disfavor
 - e) Intermarrying
 - f) Doing what is right in one’s own eyes
 3. Other elements of Deuteronomistic history
- B. The Occasion for the book of Judges
1. A crisis of leadership since Joshua died
 2. The description of Deborah and Barak’s victory over Sisera
 3. The heart cry of Judges is for a better leader
 4. Judges moves to two stories in the end
 - a) Micah’s idols
 - b) The Levite and his concubine
 5. Why the last part was written
- X. Ruth
- A. Chiasm

- B. Implications
- C. When was the book of Ruth written?
- D. How many gods had Ruth?

XI. The Rise of the Monarchy. 1 and 2 Samuel record the transition of Israel from a theocracy to a monarchy. The books can be organized loosely around three key figures: Samuel the Prophet, Saul the Failed King, and David the Great King.

- A. Samuel is the prophet who judged Israel in the last days of the theocracy—transition from rule by episodic judges who were called by God and had the Spirit that empowered them, to rule by a permanent monarchy
 - 1. Samuel
 - 2. Dismantling the theocracy
 - 3. The ark in exile
 - 4. Three theocratic offices
 - 5. Israel demanded a king so that it may be “like the other nations” (1 Sam 8)
- B. Saul the son of Kish of Benjamin
 - 1. The reader is presented with a picture of the new king hiding among the baggage, trying to avoid his duty as king (1 Sam 10:22)
 - 2. On occasion, Saul receives the Spirit of God like a judge
 - 3. Saul’s disregard of Holy War with respect to prophetic instruction and spoils, and his rejection
- C. David the Ideal King
 - 1. The Anointed
 - 2. The Champion
 - 3. The Warrior
 - 4. Tested in the wilderness
 - 5. David under Blessing
 - 6. Yahweh’s Covenant with David
 - 7. Theme of Kingship
 - a) Yahweh’s design was always to give Israel a king
 - b) Kingship in the Ancient Near East
 - c) David is the ideal king
 - d) Dominion
 - e) There are many royal psalms that portray the king as the one who stands before God on behalf of the people and who needs God’s blessings for the sake of the nation
 - f) In the Prophets the ideal king is yet to come
 - g) He was a priest after the order of Melchizedek

D. David in the second half of 2 Samuel is dominated by his sin with Bathsheba and the consequences that followed

1. How David provoked God
2. To preserve His Name, God had no choice but to render exceptional judgment
3. King David finally did go to God in his heart and repent and believe
4. The return of the king
5. All kings of Judah are measured by King David, he is the standard to whom God holds his descendants

E. Solomon

1. God's Renewed Covenant with Solomon
2. Solomon's Great Wisdom
3. Yahweh in his Temple
4. Excursus: the Temple
5. Splendor
6. Summary so far of Solomon's reign so far
7. Solomon's downfall